

## INDEX OF CHIEF CONTENTS OF THE PERSIAN BAYÁN.

*(In the references the Roman figures indicate the Wáhid, and the Arabic figures the Báb or Chapter. The constant references to Man yuz-hiruhu'lláh ("He whom God shall manifest") necessitating an abbreviation, the letters M. Y. H. have been chosen for this purpose).*

‘Abá to be worn at prayer, VIII, 8.

‘Abdu’l-Bayán permitted as a name, III, 17. Compare V, 4.

Abrogation of *Qur’án* II, 6.

” ” *Bayán* can only be effected by M. Y. H., III, 3.

” ” condemnatory verses of *Bayan* must be sought from M. Y. H., VIII, 3.

*Abwáb* ("Gates"). See *Báb* and *Gates*.

Actions, all — are to be performed for the Prophet of the Cycle, IV, 2.

Actions of believers are the actions of God, who is therefore the Author of all actions, IV, 8.

Adam, II, 16; VI, 17; from the time of — until the present manifestation 12,210 years have elapsed, III, 13; worlds existed before —, IV, 14; in — was the germ of Prophecy, so that all subsequent Manifestations stood in need of him, V, 4; from — ’s time until now all people believe in God, VI, 13; the same which was obeyed in him was obeyed in other prophets, VII, 2; the religion of —, VI, 11.

Aḥmad, Shaykh — al-Aḥsá’i, VIII, 2.

‘Alí [ibn Abí Tálíb, first Imám, *Amíru'l-Mú'minin*] has returned to the life of the world in this Manifestation, I, 3; and was the second to believe in the ‘Point’, I, 3; even belief in — must be abandoned, if the *Qá'im* so commands, VIII, 2; — wrote down the *Qur'án* on the shoulder-blades of sheep, II, 3; — was inferior to Muḥammad, III, 12, and compare VII, 19; — was the first to believe in all Manifestations, III, 12; compare VIII, 2, where he is described as the executor or legatee (وصى) of Jesus Christ; the saintship (ولایت) of — created by the Word, III, 2; men love — simply because they have been so taught to do from childhood, V, 11; for seven years — was the only sincere believer in Muḥammad, IV, 18; VI, 13; — was one of the Five Letters of Affirmation, II, 4.

‘Alí b. Ḥusayn (Imám *Zaynu'l-‘Abidin*), I, 7.

‘Alí b. Músá (Imám *Riḡá*), I, 11.

‘Alí b. Muḥammad (Imám *Nagí*), I, 13.

*Amíru'l-Mú'minin* (“Commander of the Faithful” = ‘Alí ibn Abí Tálíb, *q. v.*) is the Manifestation of God’s Mercy, and there exists in God’s Knowledge no greater Paradise than him, II, 16.

*Alif*, *Book of* —, *i. e.* *Injíl*, or *Gospel*, *q. v.*; Letters of —, see *Christians*, *Firángís*..

Angels, questioning of the — in the Tomb, what is meant by it, II, 9; — are unwilling to approach places where there is no water, VI, 2; 70,000 — watch over every letter to preserve it, and rejoice when it is well written, VI, 19.

Animals, not to be injured or unkindly treated, V, 14; or overworked, VI, 16.

Arabic, why the *Bayán* was revealed in —, II, 14; — made obligatory for the profession of faith in Islám, VII, 19;



irregular — forms used by the Báb, VIII, 2; — of the *Bayán* is not to be criticized, II, 1.

Aries, Zodiacal sign of — mentioned in connection with the *Naw-rúz*, or Persian New Year's Day, VI, 14.

Arms not to be carried unnecessarily, VII, 6.

‘*Arsh* (“Throne of God”) indicates the body in which the Prophetic Spirit appears, VII, 10.

‘*Askar*, tradition of — III, 4.

Assembly, a vacant place to be left in every — for M. Y. H., and if possible, 18 more places for the “Letters” who will accompany him, IX, 9.

Astronomy alluded to, VI, 13.

Attributes, naught exists but God's Names and —, IV, 4; all good — are to be found in the Christians, IV, 4; — and Names include Forms, IV, 4.

*Azán* (call to prayer), a special form for each day, V, 17; how the caller of the — (the *mu'azzin*) should be paid, VI, 16.

Azarbáyján (“the Land of Alif”), all unbelievers to be expelled from —, VI, 4.

Báb (Mirzá ‘Ali Muḥammad, the —: see also *Nuqṭa-i-Bayán*, *Nuqṭa-i-Úlá*), is devoid of formal learning, II, 1; IV, 10; — was 24 years of age at the beginning of his Mission, II, 1, (compare VI, 11, where his age is given as 25); — reveals 1000 verses (*áyat*) in 5 hours, II, 1; IV, 10; *Bábu'lláh* identical with the ‘Person of the Seven Letters’, (ذات حروف سبعة), II, 1; whosoever approaches him, approaches God, II, 1; II, 4; his writings amount to 100,000 verses (*áyat*), II, 1, (compare VI, 11, where it is said that they amount to 500,000); — answers any question addressed to him, II, 1; — 's grammar is not to be criticized, II, 1; many learned men have believed in him, II, 1; — compelled to dwell in the mountain of Mákú, II, 1; II, 2; which Mákú is the Jewel of all the Earth

in consequence, II, 7; II, 16; III, 8; his cell there is of bare bricks, IV, 4; IV, 12; V, 13; VI, 7; VI, 15; he has "not one spiritual companion", VII, 6; or "only one", IV, 16; — is called "the Tree of Truth" and the Revealer of the *Qur'án*, II, 2; II, 12; date of his "Manifestation", 5 Jumádá I, A. H. 1260 = May 23, 1844, II, 7; VI, 13, which was 1270 years after the "Manifestation" of Muḥammad (see under *Nuqṭa-i-Bayán*); — exhorts unbelievers at any rate not to oppress him (II, 7, and *cf.* IV, 14); — calls himself "God" II, 11 (*cf.* IV, 10); — dwelt in the *Imárat-i-Šadr* at Iṣfahán, II, 16; — is the manifestation of the verse *لله ملك السموات والأرض* "to God belongeth the Kingdom of the Heavens and the Earth", III, 2; 12,210 years separated his "Manifestation" from that of Adam, III, 13; tradition concerning Joseph applied to —, IV, 4; — is identical with the Imám Ḥusayn, IV, 5; his Persian writings are numerous, IV, 10; compare VI, 1; — was born in the "Land of Fá" (Fárs, *i. e.* Shíráz), IV, 16; VII, 15; VIII, 17; compare VII, 15; salvation is obtained by belief in him, V, 11; his piety was admitted by all men before he claimed to have a Divine Mission, VI, 11; the days of his gladness are past, VI, 11; he is only a "servant", and will die, IX, 1; but his dust must be gathered up, IX, 1; his family must be held in honour, IX, 6.

*Bábs* or "Gates" (*Abwáb*: see also *Lights of the Throne*), the first, second, third and fourth "Gates" have returned to the life of this world, I, 16, 17, 18 and 19; refuge with the — is equivalent to refuge with the Imáms; each Paradise has 19 Gates (II 16), and so likewise has the Fire (Hell), II, 17; III, 8; III, 9; — of the Fire (or "Letters of Denial", *حروف نفي*), II, 2; II, 13; VI, 12. *Badí*, *Khatt-i.* — (new writing), III, 17; 19 kinds of —, VII, 1; IX, 2.



*Bahá*, M. Y. H. Entitled *Bahá'u'l-Bayán*, III, 14; first month of the Bábí year called —, V, 3; the best of Names is *Bahá'u'lláh*, V, III; V, 6; *Alláhu Abhá* to be used as a greeting, VI, 5; VII, 19; *Khatt-i-Abhá* (a kind of writing), VII, 1; VII, 8; VII, 17; *Bahá'íyyat*, VII, 19.

*Balá* "Yea", the reply of the spirits to the question "*a lastu bi-Rabbikum?*" "Am I not your Lord?" II, 17; VI, 1; VI, 19.

Balance (*Mizán*), the — is true, II, 13.

*Barzakh*, the interval between two Manifestations so called, II, 8.

Bats, the excreta of — do not render unclean what they touch, VI, 17.

Baths, VI, 2.

*Bayán*, the chapters of the — are arranged according to the "Number of All Things" (عدد كل شیء =  $361 = 19 \times 19$ ), *Exordium*; — compared to the Sun in heaven, *Exordium*; the Proof offered by the — is adapted to the requirements of the Age, II, 1; all creatures working together could not produce the like of the —, II, 1; — is identical in essence with the *Qur'án*, II, 1; 10,000 verses of — produced in all, II, 1; 1000 verses of — revealed in 5 hours, II, 1; compare IV, 10; answers are given to any question asked, II, 1; the grammar of the — is not to be criticized, II, 1; many most learned men have believed in the —, II, 1; the — is incomprehensible save to such as are divinely aided, II, 2; compare IV, 10; the — may only be commentated by certain people, II, 2; compare III, 18; everything mentioned is either confirmed or forbidden in the —, II, 3; all words in the — are included under Fire (*Nár*) or Light (*Núr*), II, 4; the — will not save him who believes in it in the Day of M. Y. H. unless he also believes in M. Y. H., II, 4; M. Y. H. is intended by every Good Name in the —, II, 5; the — is a Standard or Measure till the Re-

surrection, II, 6; the Day when M. Y. H. shall appear is the Resurrection of the —, II, 7; the — is to-day in the degree of the Seed, but in the Day of M. Y. H. it will be in the degree of the Fruit, II, 7; the People of the — exhorted to believe in M. Y. H., II, 7; all the believers in the — will return to one soul, II, 9; the verses of the — are the Bridge of *Şirdt*, II, 12; some persons believed in the — only on seeing it, II, 12; whosoever believes in the — is in Paradise, II, 13; why the — is in Arabic, II, 14; the — is in essence identical with the Gospel and the *Qur'an*, II, 15; the — is the Hereafter of the *Qur'an*, II, 16; all good which is in the — belongs to him who first said *Balâ* ("Yea!") II, 17; all that is in the — is a gift to M. Y. H., II, 19; the — revolves round the Word of M. Y. H., and blesses those who believe in Him, III, 3; all that is in the Microcosm is in the —, III, 8; all that is in the — is summed up in one verse and in the formula *بسم الله الامنع* *الاقدس*, and is but the evolution or unfolding of the *Nuqta* or Point, III, 8; the — must be written in the best handwriting and most carefully preserved, III, 14; III, 17; IV, 9; VII, 1; invocation to be used before reading the —, III, 14; or, instead of reading the — for those who cannot read, V, 8; the — may be rearranged, III, 16; how the term — is applied, III, 17; VI, 1; the Name — first applied to God, III, 17 (compare *Abdu'l-Bayân*, III, 17); the value of the — is incomparable, III, 19; reference to the Arabic —, IV, 18; a thousand perusals of the — are not equal to one verse from M. Y. H., V, 8; VII, 13; VIII, 1; how the — should be arranged, VI, 1; the — is compared to a treasure confided to some one's care, VI, 1; the — is incomparable and inimitable, VI, 8; the — cannot



be committed to memory in its entirety, VII, 9; the — includes all things, VIII, 5; the — may be printed, VIII, 7; 700 verses from the — are to be read night and morning, VIII, 14.

Believe, all will finally — in M. Y. H., III, 13.

Believers, some believed in the *Bayán* at once, others hesitated after reading it and remained stationary on the Bridge of *Širāt* for 202,000 years, II, 12; — are glorified wherever they are, IV, 4; the hearts of — are the abodes of God's Glory, VII, 18; — constitute the true "House of God", IV, 16; whoever slays another is no longer to be reckoned one of the —, IV, 5; compare V, 14; the actions of — are the actions of God; those who transgress the *Bayán* are not —; all things are clean for —, V, 7; V, 14; VI, 2; all good things are intended for —, VIII, 15; no one may call — impure, V, 15; only — may inhabit the five Persian provinces of Fárs, 'Iráq, Āzarbáyján, Khurásán and Mázandarán, VI, 4.

Bismi'lláh, the New —, V, 10; compare VIII, 14.

Blindness, spiritual —, VI, 13.

Body, "Essential —" (جسم ذاتی), or "Astral —", "that which sits on the Throne of the material body, V, 12; compare V, 14, and for "Enthronement" in this sense VII, 10 and VIII, 8.

Books, Sacred —, what is meant by —, II, 15; — must be well and carefully written, III, 18.

Books called "speaking" (*nātiq*) and "silent" (*šámit*); only such as elucidate the *Bayán* are to be studied, IV, 10; destruction of —, VI, 6; all — to be renewed after 202 years, VII, 1.

Chairs, children must sit on — at their lessons, VI, 11; all must sit on —, VII, 11.

*Chápár* (Post) must be well organized, as it now is in the lands of the Franks, not, as at present in Persia, a luxury of the rich and great, IV, 16.

Charity (alms given to the poor), VI, 16.

Children must honour their parents, and should be loved by them, IV, 19; prayers to be said at the birth of —, V, 11; the name *Mustagháth* is to be used to guard them at birth, VII, 10; — must not be severely beaten, VI, 11; — must be taught to write well, IX, 2.

Circles, Names of the —, VI, 10; owners of the — (= women), VII, 18; compare V, 10.

Christ. See under *Jesus, Gospel, Christians*.

Christians (generally called "Letters of the Gospel" in the *Bayán*, see, for instance, II, 9; II, 12); true — believed in Muḥammad, II, 9; many remained stationary on the Bridge of *Širdt* of the *Qur'án*, II, 12; clear and legible writing of the — commended, III, 17; — possess all good qualities, yet are of the Fire, IV, 4; burial-places of early — saints forgotten, IV, 12; presents given by — to believers in the *Bayán* are pure, and may be accepted, V, 7; cleanliness of — applauded, VI, 2; outward dignity and honour of — applauded, VI, 9; — were in duty bound to believe in Muḥammad on his appearance, VII, 2; and were bound to conform to Islám, VII, 19; — compared to stars shining between the day of Christ and that of Muḥammad, VIII, 1.

Cleanliness of Christians, VI, 2; — enjoined on all, VI, 17; instructions concerning —, VIII, 6; — is the most acceptable offering, X, 10.

Coercion not to be used in religion, II, 16.

Coffins to be made of stone or other hard material, V, 12.

Colours. The four symbolic colours in the *Bayán*, corresponding with the four principles which compose the human being, are:



(1) *White*, corresponding with the highest spiritual principle called فؤاد;

(2) *Yellow*, corresponding with the Spirit (روح);

(3) *Green*, " " " Soul (نفس);

(4) *Red*, " " " Body (جسم).

See III, 10; IV, 18, and compare VIII, 5, where the offering of 19 precious stones to be made to M. Y. H. is:

3 Diamonds (white) corresponding to the letters in بسم

4 Topaz (yellow) " " " " " الله

6 Emeralds (green) " " " " " الأَمْنَع

6 Rubies (red) " " " " " الأَقْدَس.

Component parts of man (فؤاد، روح، نفس، جسم), see III, 10; II, 5, and the passage (V, 12) alluded to in the last article. Purification of these, X, 10. Further correspondences of these, IV, 8 خلق = فؤاد، روح = رزق، نفس = موت = حَيوة = جسد. Compare also the correspondence of the Elements with the 19 months of the Bábí year (V, 3), of which the first three months are of the Fire, the next four of the Air, the next six of the Water, and the last six of the Earth.

Congregational Prayer permitted only in the case of prayers for the dead, X, 9.

Consecration of self, VII, 4.

Correspondences. Besides the instances given above under *Colours* and *Component Parts*, we find others following the same lines, *vis.* groups of four arranged as 3 + 4 + 6 + 6 to make up the Sacred Number 19, *e. g.*:

<i>Fire</i>	<i>Air</i>	<i>Water</i>	<i>Earth</i>
<i>White</i>	<i>Yellow</i>	<i>Green</i>	<i>Red</i>
<i>"Heart"</i>	<i>Spirit</i>	<i>Soul</i>	<i>Body</i>
<i>Diamond</i>	<i>Topaz</i>	<i>Emerald</i>	<i>Ruby</i>
<i>Creation</i>	<i>Provision</i>	<i>Death</i>	<i>Life</i>

So also we find the four degrees of "Unification" (توحيد):

(۱) توحيد ذات (۲) توحيد صفات (۳) توحيد افعال (۴) توحيد اعمال،

And similarly the *Bayán* is to be bound in 19 volumes of which 3 contain "verses" in the style of the *Qur'án* (آیات); 4 contain "prayers" (مناجات); 6 contain "commentaries" (تفاسیر), and 6 "scientific treatises" (شؤون علمیه). See also an obscure passage on the mysterious significance of the ذ in VIII, 14.

Creation, Object of —, III, 2.

Cup and Saucer: "this crystal (or glass) which is now placed before God", II, 11.

Dead, transportation of the — to distant shrines forbidden, IV, 18; prayers for the —, V, II; IX, 9; washing and shrouding of the —, VIII, 11; burial of the — in stone coffins, with cornelian rings on their fingers, V, 12; Book of the —, V, 13; compare VIII, 9.

Debts to be discharged, VII, 3.

Death, many meanings of — (carnal, spiritual, etc.), II, 8; — is in Denial, and Life in Affirmation, V, 3; — is by one of five words; none but God knows what state succeeds —, II, 8.

Depilation recommended, VIII, 6.

Destruction of books, VI, 6. (See also *Books*).

Devils take the soul of the unbeliever, VIII, 11.

Disputation forbidden, V, 16.

Divorce, restrictions placed on —, VI, 12.

Doors to be made lofty, VI, 3.

Dowry fixed at 95 *mithqáls* of gold for cities, and 95 *mithqáls* of silver for villages, VI, 7.

Effulgences of God are continuous and uninterrupted, III, 4.



Elements, their correspondence with the months of the year, V, 3. See also *Correspondences*.

"Essence (or Person) of the Seven Letters" (ذات حروف سبعة), a title of the Báb, *Exordium*, II, 1; III, 13; III, 11 etc. See also *Nuqta-i-Bayán*.

Essential Body (جسم ذاتی). See under *Body*.

Evolution, VI, 16; VIII, 3.

Executors, their duties as to the Book of the Dead, VIII, 9.

Faith, obedience is ineffectual without —, VIII, 4.

Fárs ("the Land of Fá"), excellence of a certain mosque in —, IV, 16; unbelievers not to be allowed in —, VI, 4; — is the place of the Uprising or Advent [of the Báb], VII, 15; — is called "the Abode of Knowledge" (دار العلم), VIII, 17; is the most equable of lands, IX, 6.

Fast, how and when to be observed, VIII, 18.

Fátima has returned to the life of this word, I, 4.

Fatwás given against the Báb and his followers, IV, 5; IV, 14.

Fear not a proper incentive to worship, VII, 19.

Feast of the *Nawrúz*, VI, 14.

Fines, for striking a child cruelly, VI, 12; for prolonged absence from home and other transgressions, VI, 16; for causing needless sorrow to anyone, VII, 18.

Firangís, synonymous with Christians (*q. v.*), IV, 11; good organization of posts in lands of the —, IV, 16; merchants in countries of the —, V, 5; merchandise and manufactures of the —, V, 14; cleanliness of the —, VI, 2; outward dignity of —, VI, 9; only such as practise useful trades and professions are to be allowed in the lands of the Believers, VII, 16.

Fire (or Hell) no — worse than unbelief, II, 1; or Denial, II, 4; — truly exists, and has endless aspects or phases, but ignorance (or unbelief) is the essence of all of them; — is the 'Eternal No', II, 17; is obscuracion (حجاب),

VII, 18; no — is worse than grieving the Beloved, even unwillingly, VI, 7; the mere mention of — causes sorrow to the believer, II, 4; whoever denies the Báb and refuses to take refuge with him shall not escape the —, II, 4; whoever turns aside from the *Bayán* is already in the —, II, 6; unbelievers are transported after death to the Treasury of the —, VIII, 11; many a — shall by belief be transformed to Light, II, 17; relation to Evil and Unbelief is —, III, 3; the first to disbelieve in each Manifestation is the Essence of —, III, 17; and the abode of such an one is in the Land of —, II, 5; II, 9; *cf.* V, 4; wherever no believer is found, there is a portion of the Land of —, II, 10; many while striving to cross the Bridge of *Širát* will fall into the —, II, 12; whoever enters the Balance of Denial enters the —, II, 13; hitherto none has understood the true meaning of —, II, 16; — is true, II, 17; God not to be worshipped for fear of the —, VII, 19.

Fire, Gates of the — are 19 in number, according to the verse *عليها تسعة عشر*, II, 2; II, 4; they are reckoned as 19, though really innumerable, II, 17.

Fire, the Land of — (= Kirmán, *q. v.*), II, 5; II, 10.

Fire, Letters of —, five in number, II, 4.

Five Letters of Affirmation (= *ألهو*), *viz.* Muḥammad, ‘Alí, Fátima, Ḥasan and Ḥusayn, and the same number of Letters of Denial (= *لااله*), II, 4; form of the *هيكل خمس*, V, 10.

Friday, a special verse to be read at sunrise on —, VII, 17.  
*Furqán*, the name by which the Qur’án is generally mentioned, see *Qur’án*. See also under *Nuqṭa* and *Muḥammad*.

Gates (*ابواب*). See under *Báb* and *Bábbs*, *Fire, Gates of the —*, and *Paradise, Gates of —*.

Gentleness to be use in persuasion, II, 16; IV, 5; but com-



pare in the opposite sense V, 5; — should be the rule of believers, IV, 16.

*Ghayb-i-Huwiyyat*, one of the "stations" of the Sun of Truth, IV, 1.

*Ghiyâth*, Number of — (= 1511), II, 17. See also *Mustaghâth*.

Gifts given by pilgrims to attendants at the Shrine, IV, 18.

God is incomprehensible, *Exordium*, III, 7; IV, 2; V, 17;

VII, 19; but by Him all else is comprehended, III, 7;

— considered as existing in the state of Abstraction

(الموهبت = مقام تجرد) and the state of Determination or

Differentiation (مشية أولية = مقام نعين), I, 15; — gives two

Proofs to mankind, the Man and the Book, II, 3; refuge

with — is equivalent to refuge with the Prophet of the

Age, II, 4; II, 17; IV, 2; knowledge of — is equivalent

to knowledge of the Prophet of the Age, VI, 13; meeting

with — is equivalent to meeting with the Prophet of

the Age, for none can meet the Most Holy Essence,

II, 7; III, 7; compare II, 10, where it is said that "what

is meant by the return of the Angels to God is the

return of the Saints to Him whom God shall manifest,

since there neither hath been nor is any way to the

Eternal Essence", of whom it is said (IV, 1) that "None

but Himself knoweth Himself." See also VI, 13, and

the reference there to the سورة رعد; and also, on "the

Meeting with God" (لقاء الله), VIII, 6 and IX, 9. He who

is dead in M. Y. H. is dead in —, II, 8 (see also under

*Death*); God is unchangeable, II, 15; — alone can make

the Reckoning, II, 15; — alone knoweth what shall be

after Death, II, 8; belief in — without belief in M. Y. H.

availeth nothing, III, 15; all men, however false their

religion, believe in —, VI, 13. Compare on this sub-

ject a passage in Book II of the *Mathnawî* beginning:

حق فرستاد انبيارا بهر این، تا جدا گردد ز ایشان کفر و دین،

All imagine that they act "for God", including even those who kill the Saints of God, VI, 7; also VII, 12; — should be worshipped out of pure love for Himself, not from fear or hope, VII, 19; naught exists but — and his Names and Attributes, IV, 4; in what sense — is the Author of all actions (توحيد افعال), and the action of believers is equivalent to — 's action, IV, 8; no one should have any will but — 's Will, IV, 6; — possesses and is entitled to possess all things, III, 1; — created all things by His Volition (مشیت), and this Volition by Himself, III, 6; the beginning of all the worlds was by the Divine Will (ارادت), which itself was produced by the Divine Volition (مشیت), and the relation which exists between Will and Effect is as intimate and indissoluble as that which exists between Fire and Heat, V, 10; — creates by His Volition both Light and Fire, and His Volition is the *Nugta* or "Point" (*q. v.*), III, 13: *cf.* III, 8, where it is said that "the whole *Bayán* is the Manifestation of the 'Point', which is the Station of Volition of the Divine Manifestation"; the Báb calls himself —, II, 11 (see above, under *Cup and Saucer*; and VI, 7; and III, 6, "Verily I am God: there is no God but me: all beside Me in My Creation"); — alone can reveal verses, VI, 8; it is incumbent on — to shew men the Truth, if they are open to receive it, VI, 8; — neither begets nor is born, and is alone worthy of all praise, and is to be realized as absolutely one in prayer, VII, 19; — 's degrees of Manifestation (حقیقت), III, 17; VI, 1; — 's Effulgences (تجلیات), VIII, 3; — tried by kindness to make even the Essence of Fire believe, II, 17; — loves not to see sorrow, III, 17; IV, 5; IV, 16; V, 14; V, 19; (for one reason for this, see VI, 5; VI, 11; and VII, 6); House



of —, buying and selling in its precincts is forbidden, IV, 17.  
Gold, use of — vessels and utensils is lawful, VI, 9. (See also *Fines, Gifts, Money* etc.).

Gospel (generally called كتاب الف, *i. e.* الانجيل) is the Book of God, VIII, 7; — was fulfilled and perfected by Muḥammad, VI, 13; — a gift from God to Muḥammad, II, 19; — revolves round the Word of Muḥammad, III, 3; — is essentially identical with the *Qur'án* and the *Bayán*, II, 15; the interval between the — and the *Qur'án* was less than 1000 years; the Gospel (*Injil*), Pentateuch (*Tawrá*t) and Psalms (*Zubúr*) spoken of as the *Alif*, the *Tá* and the *Zá*, III, 13.

Gospel, signs of influence of — on *Bayán*. (1) "The first shall be last and the last first", II, 16; II, 17; VIII, 4. (2) The Hour shall come suddenly ("like a thief in the night"), II, 18. (3) A cup of water given by a believer, IV, 8. (4) Believers are to love one another, V, 16. (5) Believers are to do as they would be done by, VI, 15. (6) Selling in the Temple, IV, 17. (7) Dying to God, II, 8; III, 13; V, 3.

Grammar, study of — forbidden, except in so far as it is necessary for understanding the *Bayán*, IV, 10; forms of — which are possible, though not ordinarily employed in practise, used by the Báb, VIII, 2.

Háfiz quoted, IX, 5. The hemistich quoted is the following:

ترا ز كنگره عرش می زند صغیر

Hair of animals, when used in clothing, does not nullify prayer, V, 14; — of body to be removed by means of depilatories every 4, 8 or 14 days, VIII, 6.

*Haqíqat*, *Haqá'iq* ("Verities" or "Essences" of God), III, 17; VI, 1.

Ḥasan (the Imám) has returned to the life of the World, I, 5.

Heaven (called *Jannat*, but more often *Núr*, "the Light",

as opposed to *Nár*, "the Fire", which is the term generally used for Hell). No — higher than belief, II, 1; II, 4; II, 16; Gates of — all return to the First Gate, which is epitomized in the declaration of faith لا إله إلا الله, II, 2; Gates of — are 19 in number, II, 16; and each of them is connected with one of the Supreme Letters, on which account the heart of the believer rejoices at their mention, II, 4; believers in the *Bayán* themselves constitute — II, 6; God alone knows what shall be after death, II, 8; the *Bayán* is —, II, 9; II, 13; III, 13; VI, 1; — is wherever believers are or have been, II, 9; II, 10; IV, 4; V, 4; nature of — hitherto not understood, II, 16; 'Alí b. Abí Tálíb (the First Imám) was the greatest —, II, 16; the — of the *Furqán* (i. e. the *Qur'án*) is the *Bayán*, II, 16; succession and order of —, II, 16; whoever has entered the — of the Manifestation shall be in — after death, II, 16; VIII, 11; M. Y. H. is the First — III, 8; the — of everything is its Perfection, III, 17; IV, 11; V, 4; VI, 3; the — of each age is the perfection of that age, III, 13; all on earth must finally be incorporated in —, III, 13; the — of all things is the — of man, IV, 4; there is no grief in the — of the *Bayán*, IV, 11; the origin of — is the beginning of Islám, VI, 15; God desires that all shall enter —, VI, 16; the idea of a material and sensuous — is ignoble, VII, 19; God is not to be worshipped for the sake of —, VII, 19.

Heirs, VIII, 2.

Hell. See above, under *Fire*.

Henna, its use enjoined, VIII, 6.

"He whom God shall manifest" (مَنْ يُظَاهِرُهُ اللَّهُ = M. Y. H.) is the 'Speaking Book', II, 3; on His appearance those who do not believe in Him cease to be believers, IV, 4; all must take refuge in Him, II, 4; II, 6; VII, 5;



belief in Him is belief in God, III, 15; refuge in Him is refuge in God, II, 4; IV, 2; letters incorporated in His Book are saved, and those not so incorporated are lost, II, 4; — is intended by every good name in the *Bayán*, II, 5 (*cf.* III, 8); opposed to Him is the 'Tree of Denial', which includes all who deny Him, II, 5; the *Bayán* is the Measure (or Standard) until He comes, II, 6; the day of His Manifestation is the Resurrection of the *Bayán*, II, 7; on that day the *Bayán* will bear its fruits, II, 7; the people of the *Bayán* are exhorted to believe in Him, II, 7; IV, 5; IV, 11; he whose will is at one with the Will of — has died spiritually, II, 8; when He appears, all shall be raised up as one soul, II, 9; he who believes in Him has believed in the *Bayán*, II, 9 (*cf.* III, 15); He shall certainly appear before 2001 years ("the number of *Mustagháth*", *q. v.*) have elapsed, VII, 10; He has a right to all things, III, 1; He is independent of all things and dependent only on God, III, 1; III, 13; VII, 14; He is not to be asked 'Why?', III, 1; His command is equivalent to God's command, III, 2; the *Bayán* revolves round His saying, III, 3; the desire of the *Bayán* and the people of the *Bayán* for Him exceeds all love, III, 3; *cf.* III, 8; He is the First Paradise and the Most Great Name, III, 8; all excellence in Contingent Being is from Him, III, 13; prophecy as to what He shall say, and declaration of His Divine Nature, III, 13; VIII, 1; He is identical with the *Nuqta-i-Bayán*, III, 13; IV, 9; VII, 2; VIII, 2; all are to be converted to belief in Him if possible, III, 13; when He appears, all must embrace His religion, VII, 5; the first month of the Bábí year is named *Bahá* and is set apart for Him, V, 3; it is hoped that men will not treat Him as they treated the Báb, IV, 4; the day of His Advent is known only to God, IV, 5; VI, 3; VII, 10; His Advent will be like

that of the *Nuqta-i-Bayán*, IV, 11; when He comes, all should have been educated in the *Bayán*, V, 5; the preservation of documents until He comes should be easy, V, 13; He will arise suddenly, VII, 9; it is impossible that anyone should falsely claim to be He, VI, 8; He is to be known by Himself, not by the *Bayán*; VII, 11; for He is the fulfilment of the verse '*There is nothing like unto Him*' (لَيْسَ كَمِثْلِهِ شَيْءٌ), V, 16; the fifth year of His Manifestation, V, 10; the seventh year of His Manifestation is the 'Year of Reckoning', II, 14; in every assembly a vacant place is to be left for Him, and, if possible, for the 'Letters' who will accompany Him, IX, 1; all must rise up on hearing His Name, VI, 15; *cf.* VIII, 19; to understand one verse revealed by Him is better than to know the whole *Bayán*, IV, 8; all previous Manifestations were created for Him, IV, 12; one verse revealed by Him is better than a thousand *Bayáns*, V, 8; VI, 6; VII, 1; He best understands the *Bayán*, since it is His own work, VI, 1; all the *Bayán* is His, VI, 16; He is like a touchstone, V, 4; none must grieve another, lest inadvertently he grieve Him, IV, 5; children must not be beaten, lest thereby He be grieved, VI, 11; *cf.* VII, 18; He is eternally pure, VI, 17; His actions in comparison with the actions of others are as the sun to the stars, VIII, 1; in His day even the soul of the unbeliever is not his own, V, 5; He is the origin of all the Names and Attributes, V, 9; other Manifestations shall succeed His, IX, 9; *cf.* III, 15; IV, 12; VII, 14. See also under *Zuhúr*.

Holy Spirit, is the Spirit of 'the first to believe' in each Manifestation, II, 16.

Hour, the —, II, 18.

House of God, — of the *Nuqta*, *etc.*, IV, 2; IV, 12; IV, 16 (described). See also *Ka'ba*.



Husayn, the Imám — has returned to the life of the world, I, 6; VI, 7; is identical with the Báb, IV, 5; in this Cycle or Dispensation the name belonged to the slayer of the Chief of Martyrs, V, 4. (Perhaps Mírzá Husayn Khán the *Sháhib-Ikhtiyár* of Fárs, is intended).

Husayn, Mullá — of Bushrawayh, or Aqá Sayyid — of Yazd, called "the Letter Sín", II, 5; II, 16; VIII, 15. The former was "the first to believe", and received the title of *Ānd-i-Bábu'l-Báb*, "His Holiness the Gate of the Gate". Of the latter, who was the Báb's amanuensis, Kazem Beg says, in his article *Báb et les Babys* in the *Journal Asiatique* for 1866 (Série VI, Vol. 7, p. 470): „Cet homme avait si bien su pénétrer dans la confiance de Bab que celui-ci fait plusieurs fois allusion à sa personne dans ses exhortations, et dans les paroles énigmatiques du Coran qui porte son nom.”

Ignorance is the Essence of the Fire, II, 17.

Imáms, the Twelve — have each and all returned to the life of the world in this Cycle, I, 1—15; IV, 11; IV, 12; VI, 13. See also *Ā'far*, *Mahdí*, *Qá'im*.

*Imárat-i-Shadr* (at Isfahán), II, 16.

Improvement of mankind in successive cycles, VI, 16; VIII, 3.

Infernal Letters (حروفات دن علیین) are all derived from the

Five Letters of Denial (حروفات نفی) in the words لَا إِلَهَ إِلَّا اللَّهُ, but are Nineteen in number, II, 4; II, 9. See also *Letters*.

Inheritance, VIII, 2.

Interest on money may lawfully be taken, V, 18.

Invocation to be used when reading the *Bayán* (III, 14):

صَلِّ اللَّهُمَّ عَلَى الْيَاقَانِ وَمَنْ آمَنَ بِهِ فِي كُلِّ شَأْنٍ بِالْعِزَّةِ وَالْجَلَالِ وَ  
عَذِّبِ اللَّهُمَّ مَنْ لَمْ يُؤْمِنْ بِهِ بِالسَّطْوَةِ وَالْعِدَالِ،  
— on commencing work (VII, 2); on beginning any

action the believer must say, "Verily I" . . . . (here the action is named) . . . . "unto God . . . ." etc., e. g.:

لَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ  
وَمَا بَيْنَهُمَا رَبِّ كُلِّ شَيْءٍ مَا يَرَىٰ وَمَا لَا يَرَىٰ رَبِّ الْعَالَمِينَ،

— to be used instead of reading the *Bayán* (الله اظهر) 700 times, according to the number of the letter ذ), VIII, 14; — on beginning anything (alternative to that mentioned above), to consist of seven derived forms of one of the Names of God (e. g. واحد, وحاد, وحيد, واحد, واحد, واحد, واحد), each repeated 100 times; VIII, 2.

Íráq, one of the five provinces of Persia wherein no unbeliever may dwell, VI, 4.

Ísfahán ("the Land of Šád"), II, 16; — is the noblest of lands, VIII, 14.

Islám, the fruit of — is belief in this Manifestation, II, 7.

See also *Muḥammad*, *Qur'án*, etc.

Ivory, its use permitted, V, 14.

Ja'far, Imám — -i-Šádiq, has returned to the life of this world, I, 9; VIII, 2.

Jesus Christ, those who believed in — returned in successive Cycles to believe in Muḥammad and the Báb, and will return to believe in M. Y. H., II, 9; whosoever believes in — must also believe in Muḥammad, II, 16; VI, 7; VII, 2; VIII, 7; — is identical with Muḥammad, II, 15; III, 13, where it is explained why Muḥammad did not openly say 'I am Christ', VII, 10; — was inferior to Muḥammad, III, 4; — foretold Muḥammad, IV, 11 (in the words: يَا أَيُّهَا أَحَدُ أَسْمَاءِ أَحَدٍ); VI, 13.

*Fihád* (religious war), VII, 6.

Joseph, tradition concerning — applied to the Báb, IV, 4

(فِي سَنَةِ مِنْ يُوسُفَ يَبَاغُ وَيُشْتَرَى); commentary on *Sura* of — by the Báb, IV, 18 (cf. III, 16); VII, 1.



- Jubba* (garment), not approved as apparel for those who pray, VIII, 8. (*Cf.* *‘Abá*, supra).
- Jurisprudence, the study of — forbidden as unprofitable, IV, 10. See also *Sciences*.
- Justice, unbelievers to be treated with —, IV, 5.
- Kāba*, M. Y. H. compared to —, IV, 2; — of the Muslims, IV, 12; the New —, IV, 16; — why ordained, IV, 16, and *cf.* VII, 18 and VIII, 12.
- Karbalá, mosques at —, IV, 11; VII, 15.
- Karīm Khán, Hájji Muḥammad — apparently alluded to, II, 17; V, 14; — as the Tree of *Zagqúm*, IX, 7.
- Kázim, Hájji Sayyid — of Rasht alluded to, V, 15.
- Khurásán (“the Land of Khá”), one of the five Persian provinces wherein no unbeliever may dwell, VI, 4; prohibition of “that drug which comes from Khurásán”, IX, 7.
- Killing unbelievers forbidden, IV, 5.
- “Kings in the *Bayán*” (*i. e.* Kings who shall adopt the Bábí religion), should be energetic in spreading the faith, V, 5; palaces to be built by —, VII, 9; — must expel unbelievers from their lands, VII, 16; IX, 2.
- Kirmán called “the Land of Fire” (نیران = 311 = کرمان), II, 5; II, 16. See also *Fire*.
- Knowledge, advance of — in successive Cycles, VIII, 3; what is true — and what is false —, IX, 3; IX, 4; true — is the most noble of created things, VI, 4; — consists in — of the Manifestation of the Age, VI, 13.
- Lá* (“No”), “He who first said —”, II, 17; *cf.* VI, 1.
- Land of *Alif* (= Āzarbáyján), — *‘Ayn* (= ‘Iráq), — *Fá* (= Fárs, especially Shíráz), — *Khá* (= Khurásán), and — *Mím* (= Mázandarán), VI, 4; — of *Fire*, see above, *s. v.* *Fire* and *Kirmán*.
- Languages, dead —, study of, prohibited, IV, 10.

“Letters of the Living” (حروف حي) are 18 in number, and were created before all other things from the Soul of the *Nuqta*, or “Point”, and infused into all things, that they too might know Him, *Exordium*; to them are given the “Most Comely Names”, which are the nearest of all Souls to God, and which are the 14 “Holy Souls” (*i. e.* Muḥammad, Fátima, and the Twelve Imáms) and the “Four Gates” (*Báb, Abwáb*), or “Lights of the Throne”, I, 1; to each one of the 18 — specially belongs a group of 6 *súras* of the *Qur’án*, according to the formula *بسم الله الرحمن الرحيم*, II, 2; — are appointed in this Cycle by the Will of the *Nuqta* or “Point”, and will likewise be raised up by M. Y. H. in his Manifestation, II, 11; — (or “Letters of the One”) are the signs of God’s Names to His creatures, . . . and their hearts are mirrors wherein only God is seen, V, 17; Paradises of the — II, 16; 18 Mosques are to be built in their names, and the day of their return is to be feared, V, 2; each day of each month, and each month of each year is specially connected with one of the —, V, 3. (Compare the Zoroastrian arrangement, where the year comprises 12 months of 30 days each, *plus* the 5 *Gáthás*.) Each month is called after one of the 12 Archangels, as are the first 12 days of each month, so that once in each month the name of the day and the name of the month are the same. In the Bábí year, which consists of 19 months of 19 days each, *plus* 5 intercalary days “according to the Number of the *Há*” the same thing happens, but more completely, since each, “Letter” presides over one month in each year and one day in each month. See also under *Correspondences*, as appearing in the *Qur’án*, in *Prayers*, in the *Year*, in the *Bayán*, etc. The number Nineteen is to “flow through all things”, VII, 8. Vacant places to be left in each assembly for M. Y. H. and the



- 18 "Letters" who shall accompany Him, IX, 1; — have returned to earth in this "Resurrection", VI, 13.
- Letters, the Person or Essence of the Seven — (ذات حروف سبعة) is placed in the *Nuqta, Exordium*; III, 11; III, 13; V, 3; — revealed the *Bayán*, II, 1; VII, 10; — is the Manifestation of the Primal Volition, III, 6.
- Letters of Affirmation (حروف اثبات) =  $\begin{matrix} \text{أ} \text{ل} \text{ه} \\ \text{ا} \text{ل} \text{ه} \end{matrix}$  } II, 4.
- Letters of Denial (حروف نفي) =  $\begin{matrix} \text{ل} \text{ا} \text{ل} \text{ه} \\ \text{ل} \text{ا} \text{ل} \text{ه} \end{matrix}$  }
- Letters, Supreme — (حروفات عالیین), only these and the "Letters of the Living" are allowed to commentate the *Bayán*, and they can only be recognized with certainty during the period of the Manifestation, II, 2; all the — are derived from the "Five Letters of Affirmation"  $\begin{matrix} \text{أ} \text{ل} \text{ه} \\ \text{ا} \text{ل} \text{ه} \end{matrix}$ , and each one is connected with a special Paradise, II, 4; the reading of the — causes tranquillity to the believer, II, 4; those — which refuse to believe in M. Y. H. are cursed, III, 3.
- Letters, Infernal (حروفات دون عالیین), II, 2; all are derived from the "Five Letters of Negation"  $\begin{matrix} \text{ل} \text{ا} \text{ل} \text{ه} \\ \text{ل} \text{ا} \text{ل} \text{ه} \end{matrix}$ , and on analysis become 19, II, 4; — are such as do not believe, II, 19.
- Letters, Number of all the —, = 6005, VIII, 17; Science of the — to be diligently studied, III, 16; 70,000 Angels watch over each of the —, VII, 1; 30 letters are reckoned one "verse" (بیت), VI, 1.
- Letter *Mim*, II, 16; IX, 3.
- Letter *Sin*, II, 5; II, 16; — was the "First to believe", VIII, 15; IX, 3. (See also *Husayn, Mullá — of Bushrawayh*).
- Letter *Shin* ("that same Letter Shín who went on foot to his house"), IV, 16.
- Letters of the Gospel. See *Christians, Firangís, Gospel*.
- Letters of the *Qur'án*, i. e. Muslims.

Letters not to be read without permission, VI, 18; — to be answered, VI, 19.

Lights of the Throne, called also "the Four Lords" (أرباب أربعة), and the Supporters of Creation, Provision, Life and Death, worshipped before God, I, 1; and appear in each Manifestation under different guises, *Ibid.*, and *cf.* III, 8; IV, 8; and V, 10; four prayers specified, one for each of the —, VIII, 5.

Logic, its study forbidden as useless, IV, 10.

Love one another, Believers bidden to —, V, 16.

Macrocosm, what is in the — is in the *Bayán*, III, 8; the

People of the *Bayán* are the —, V, 10.

Mahdí, the *Nuṭā-i-Bayán* (or Báb) is the —, VIII, 17; IX, 3.

Mákú, the plan of exile and imprisonment of the Báb, II, 2; there seems also to be an allusion to — or Chihríq in the following obscure passage in II, V:

إِلَى أَنْ يَتَهَيَّأَ إِلَى ذَلِكَ الْأَرْضِ فَوْقَ الْجَبَلِ الَّذِي ثَلَاثَةٌ بَشَرٍ فِي أَرْبَعَةٍ،

Man is the Microcosm, III, 9; all things return to the Spirit of —, and his Paradise is the Paradise of all things, and his form is referable to the Names and Attributes of God, IV, 4. See also *Components of Man and Body, Essential*.

Manifestation. See *Zuhúr*.

Marriage is obligatory on all, VIII, 15; concerning dowries etc., see VI, 7.

Mázandarán ("the Land of Mím"), unbelievers not to be allowed to dwell in —, VI, 4.

Mecca, visited yearly by 70,000 pilgrims, VII, 15; allusion to the Báb's own pilgrimage thither, IV, 16.

Merchants only are permitted to read each other's correspondence, VI, 18 (see also under *Letters*); alteration in monetary system will bring loss to —, V, 19; — in the lands of the Firangís, V, 5; European — and other



Europeans who follow useful trades and professions are alone permitted to dwell in the countries of the believers, VII, 16; — are permitted to sell opium and alcohol to those who need them, IX, 8.

Mice, the excreta of — do not defile, VI, 17. (See also *Bats*).

Microcosm, III, 9; IV, 4. See also under *Man*.

Miracle, those who claim to perform —s, VI, 8; the eloquence of the *Qur'an* is the supreme — and is the only one insisted on, II, 1.

Mirrors, believers in the *Bayán* compared to —, *Exordium*; III, 7; III, 13; unbelievers likened to stones and believers to —, VI, 4; the *Nuqtá*, or "Point" is the Mirror of God, *Exordium*; M. Y. H. is the same, VI, 10; all — which advance to meet the sun shall be illuminated, II, 1; wherever the Tree of Truth dwells even stones become —, II, 16; innumerable forms dwell in the shadow of each Mirror, III, 2; the Tree of Truth is a perfect Mirror of God, III, 5; VI, 10; Letters (*i. e.* believers) are like —, III, 12; 'Alí is the first of — in each Manifestation, III, 12; naught should be seen in — save the Sun, IV, 6; the *Bayán* must prepare all to be — of M. Y. H., V, 9; the Sun is independent of —, VII, 15; — of God existed before the Prophet, VI, 7; the hearts (أَقْدَامُ) of the 18 "Letters of the One" are like —, V, 17; other books are — of God's Book, VI, 6; — are a suitable decoration for the House of God, IV, 16; — are to be used, VIII, 6.

Money must be given to the guardians of God's Temple, IV, 18; rearrangement of —, V, 19 (the *mithqál* is divided into 19 parts; the *mithqál* of silver = 1000 *dínárs*, and the *mithqál* of gold = 10,000 *dínárs*).

Months, the year to contain 19 —, each of 19 days, according to the "Number of All Things" (عدد كل شيء = 361 or 19<sup>2</sup>), and the first month is to be called *Bahá* and the last

‘*Ulá*, V, 3. (The complete list of the 19 months is not given in the *Bayán*, but is as follows: (1) *Bahá*; (2) *Jalál*; (3) *Jamál*; (4) ‘*Aẓimat*; (5) *Núr*; (6) *Rahmat*; (7) *Kalimát*; (8) *Kamál*; (9) *Asmá*; (10) ‘*Izzat*; (11) *Mashiyyat*; (12) ‘*Ilm*; (13) *Qudrat*; (14) *Qawl*; (15) *Mas’al*; (16) *Sharaf*; (17) *Sultán*; (18) *Mulk*; (19) ‘*Ulá*: or in English (1) Splendour; (2) Glory; (3) Beauty; (4) Greatness; (5) Light; (6) Mercy; (7) Words; (8) Perfection; (9) Names; (10) Might; (11) Will; (12) Knowledge; (13) Power; (14) Speech; (15) Questions; (16) Honour; (17) Authority; (18) Dominion; (19) Exaltation. The same names are also applied in the same order to the 19 days of the month). Each day of the month has its own appropriate invocation to God, which must be repeated 95 times (according to the “Number of ﷻ ‘to God’”). Thus on the first day the invocation is ﷻ, on the second ﷻ اعظم, and on the last ﷻ اقدم, V, 17.

Moon, countries in the — observed by astronomers, VI, 13; the First to believe in M. Y. H. is like the — and those who follow him are like stars, VIII, 1. (A dissertation on the prophetic or symbolical meaning of the Sun, Moon and Stars will be found in the *Iqán* or “Assurance”).

Moses, his book (the *Tawrá*t, or Pentateuch) alluded to, III, 13.

Mosques, V, 1.

Moths, those who have eyes to see circle round the Báb like — round a candle until they are consumed, VIII, 9.

Muḥammad, the Prophet, has returned to the life of this World, I, 1; VII, 15; was the First to believe on the Day of Resurrection, I, 1; the souls who believed in — have returned, I, 2; the beginning of —’s Mission was 10 years before his Flight or *Hijra*, and the beginning



of the Báb's Mission was 1270 years after it (*i. e.* A. H. 1260), II, 7; — was raised up in the soul of the *Nuqta* or "Point", II, 9; was identical both with Jesus Christ and with the Báb, II, 15; VII, 10; why — did not explicitly declare himself to be Christ, III, 13; — was more excellent than Jesus Christ, III, 4; all the prophets are to be seen in —, IV, 6; — was foretold by Jesus Christ, IV, 11; VI, 13; the *Ka'ba* derives its honour from its relation to — IV, 16; — abode for seven years in the mountains about Mecca, VII, 15; —'s Mission began in the month of Rajab; —'s injunction to destroy books which conflicted with the *Qur'an*, VI, 6; in —'s Manifestation unbelievers were not even permitted to possess their own lives, V, 5; — was identical with Adam, VII, 2.

Musical Instruments, may be played on the *Naw-rúz* or New-Year's Day, VI, 14.

Mustagháth (= 2001), II, 17; III, 15; lamps according to the number of — are to be suspended in mosques, V, 2; the chapters (ابواب) in the writings of the *Nuqta* are from the One (*Wáhid*) to —, VI, 1; children at birth are to be guarded by the number of —, VII, 10; no Name is superior to the name —, VII, 10.

Nails, are to be cut, VIII, 6.

Najaf, inscriptions concerning the Imáms at —, IV, 11.

Name, the Most Great — (اسم اعظم) is M. Y. H., III, 8.

Name, the Hidden —, I, 1:

سم مصون مكنون كه با اسماء ابواب اربعه يا انوار عرش يا حوامل  
خلق و رزق و حیات و مائت مذکور میشود،

Name of Divinity (اسم الوهیت) includes all Names, and belongs to the *Nuqta*, I, 15.

Names, the Six —, used as Talismans, VI, 10.

Names, all good — are to-day included in the *Nuqta*, II, 5; all good — in the *Bayán* signify M. Y. H., II, 5; III, 8; — and Attributes comprise Forms, IV, 4; how the — are “extended” (or emanate) from God, II, 16; one of the — is specially related to every phenomenon, III, 1; the 19 — which specially appertain to God, and which are opposed to the 19 “Letters of Negation” or “Gates of Fire”, III, 8; III, 9; in the “Station of the Spirit” (مقام فؤاد) naught is seen but the —, and all of them are the manifolding of the Primal Unity, III, 10; Science of the — to be studied, III, 16; men are not to be veiled by the —, V, 4 (see also *s. v.* *Husayn*); one of the — is to be mentioned on making use of anything, V, 9; the — of God, in what fashion they should be written out by every believer, VII, 8 (compare also a very obscure passage in V, 10). *Al-Bayán* is one of the — of God, III, 17; new — which may be used by believers in the *Bayán*, *e. g.* ‘Abdu’l-Bayán, III, 17; Bahá’u’lláh, Jalálu’lláh, Jamálu’lláh, Núru’lláh, Fazlu’lláh, Júdu’lláh, ‘Abdu’lláh, Dhikru’lláh, *etc.* V, 4.

*Nawrúz* (New Year’s Day) is the Day of the *Nuqta* or Point, V, 3; — is the Day of God, VI, 14.

*Nay* (“No”: see also *Lá*), II, 17; *cf.* VI, 1.

New, All things are to become — in this Manifestation, VIII, 1.

*Niyyat* (Intention), VII, 2.

Nothingness (عدم) depends on the *Nuqta* or Point, III, 8.

*Nuqta* (“the Point”) has existed from all Eternity; all men are created with a natural disposition to recognize it; from it were first created 18 Spirits (the “Letters of the Living”, حروف حي, *q. v.*); it is the Mirror of God and the “Person of the Seven Letters” (ذات حروف سبعة, *q. v.*), *Exordium*; the — has always held the position of pre-



cedence (مقام اولیت), I, 15; until one regards the —, one cannot understand how all things are raised up in one soul; II, 11; — is the Balance or Standard (میزان) in each Manifestation, by which Heaven and Hell are realized, and is the Volition of God, II, 13; *cf.* III, 7; Paradise, after the last Imám, returns to the —, II, 16; all men believe in the —, yet they have not recognized him, II, 16; the — has the right to do as he pleases, III, 1 (*cf.* III, 8, and VIII, 5); the whole *Bayán* is the unfolding of the Point, which is the Primal Will, and resembles the sun, III, 7 (*cf.* III, 10; III, 12 and IV, 12); the — is the differentiator of the Letters, III, 8; III, 10; all men do what they do through the —, III, 8; emanation of the Letters from the —, III, 8; all that is in the *Bismi'lláh* is in the —, III, 12; the — has two stations, one of Divinity (الوہیت) or Ipseity (ہویت), and one of Servitude (عبودیت) *i. e.* Humanity, IV, 1; the first month of the year, especially the first day of that month, is specially consecrated to the —, V, 3.

*Nuqṭa-i-Furqán* ("the Point of the *Furqán*", *i. e.* the Revealer of the *Qur'án* Muḥammad) is identical with the *Nuqṭa-i-Bayán*, *i. e.* the Báb, I, 15; VIII, 2. See also *Muḥammad*.

*Nuqṭa-i-'Ulá* ("First" or "Primal Point"). This expression, though commonly used by the Bábís in speaking of the Báb, only occurs once in the *Bayán* (VI, 15) in the following passage:

خداوند اذن فرموده کلّ را کہ در نزد استماع ذکر من بظہرہ اللہ  
 باین اسم ہر نفسی بر خیزد از مقام خود و بعد قاعد گردد اجلالاً  
 لہ من کتاب اللہ و اعظاماً لہ من نقطۃ الاولیٰ،

*Nuqṭa-i-Bayán* ("the Point", or Revealer, "of the *Bayán*", the title by which the Báb is generally mentioned) is

the promised *Qa'im* (*q. v.*), I, 15; — is the Imám Mahdí, (*q. v.*), VIII, 17; IX, 3; — is the *Nuqta-i-Furqán* (*q. v.*), *i. e.* the Prophet Muḥammad, VIII, 2; all men must take refuge with the — until the Day of Resurrection (*i. e.* the Day of the Manifestation of M. Y. H.), II, 4; — was first manifested on Friday, 5 Jumádá I, A.H. 1260 (= May 23, 1844), II, 7; but in VI, 13 the day of the week is more correctly given as Thursday; this year (A.H. 1260) is generally spoken of in the *Bayán* as the year 1270 of the Manifestation of Muḥammad, which is reckoned ten years before the Flight; see II, 7; IV, 14; IV, 16; IV, 18; VI, 7; VI, 8; VI, 13; etc.; this year, 1270, corresponds to the number of the Divine Attribute *اَغْنَى* (= 1281) *minus* *هو* (= 11), VII, 10; the place of the Manifestation of —, VII, 15; Muḥammad was raised up in the Spirit of the —, II, 9; the book of the — points to God, and could only be produced by Him, II, 15; commentary on the *Súra-i-Yúsuf*, IV, 18; — is identical with Christ and Muḥammad and all preceding and succeeding Prophets, from Adam to M. Y. H., II, 12; II, 15; III, 13; IV, 12; VIII, 2; and especially with “the Founder of the Ka’ba”, *i. e.* Muḥammad, IV, 18; enumeration of writings of —, all of which are included under the term *Bayán*, though they are of different grades, *vis.* “verses” in the style of the *Qur’án* (آیات), “supplications” (مُناجات), “commentaries” (تفاسیر), “scientific treatises” (شؤون علمیة), and Persian writings (رمانل فارسی), III, 17; IX, 2; VI, 1; — has a right to all that is best of its kind, V, 16; VIII, 4; all that was good in the knowledge of God advanced to meet the —, II, 17.

“Number of All Things” (عدد کلّیّ). God has ordered the world according to — (= 361, or  $19 \times 19$ ), and the

arrangement of the *Bayan* follows this order, *Exordium*; as does also the Calender (see *Months*), V, 3.

One without number (دند لا دند), *i. e.* One in itself, not in contradistinction to plurality, VII, 19.

Opium forbidden, IX, 8.

Oppression the most grievous sin, V, 19.

Paper, the best to be used for books and letters, IX, 2.

Parents to be honoured by their children, IV, 19; believers should pray for their —, VIII, 16.

Paradise, or Light (نور). See *Heaven*.

Pentateuch (*Tawráť*), called "the Book of *Tá'*", III, 13.

Perfume should be used, if practicable, instead of water for purification in God's House, IV, 16; — to be used for washing the dead, when practicable, VIII, 11; use of — recommended, VI, 2.

Persian works of the Báb are numerous, IV, 10.

Pardon to be sought for from the Manifestation, VIII, 3.

Philosophy, study of — forbidden, IV, 10.

Pilgrimage created by the word of the Prophet Muḥammad, IV, 8; VI, 4; VII, 15; places of — changed in each Manifestation or Prophetic cycle, IV, 12; — why ordained, IV, 16; — should only be undertaken by the rich, IV, 18; VI, 16; spiritual meaning of —, IV, 14.

Pisces (*Hút*, the Zodiacal Sign of the Fish), the passage of the Sun from — to Aries marks the Nawrúz, VI, 14.

Plato (*Aflátún*), VI, 1.

Point. See *Nuqta*.

Poor, fines assigned to the —, VI, 16.

Post. See *Cháplar*.

Prayers, where and how to be performed, VIII, 19; must not be long and wearisome, *Ibid.*; a Persian prayer recommended in VIII, 3, runs: "O God, I trust in Thee:



grant me salvation on the Day of the Resurrection!"

با خدايا بر تو توكل كردم مرا نجات ده روز قيامت،

— should be performed in an *‘abá*, not in a *jubba*, VIII, 8; congregational — not permitted save at funerals, IX, 9.

Printing of books recommended, even in the case of the *Bayán*, VIII, 7.

Prophets, See under *Adam*, *Báb*, *Jesus Christ*, *Moses*, *Muhammad*, *Nuqta*, *He whom God shall manifest*, *Revelation*, *Zuhúr*, etc.

Purification, legal — not required, V, 14; — by water, VI, 2; is by knowledge and the mention of God, IX, 10.

Purity, things which enjoy —, V, 14; all water is endowed with —; true — belongs only to those who love God, VI, 2; — is not destroyed by the excreta of bats, mice, etc., VI, 17; — is an essential attribute of M. Y. H., VI, 17; what — belongs to, and how it is obtained, IX, 10. See also *Cleanliness*.

*Qa'im* ("He who ariseth", and whose uprising is the Resurrection) has appeared, with the requisite proofs and verses, in the *Báb* or *Nuqta*, I, 15; the fruit of the *Qur'án* is to recognize the —, IV, 10; all previous Manifestations, including that of the Prophet Muhammad, were created for the —, IV, 12; one of the signs of the —'s advent, *viz.* that Injustice has filled the earth, has been fulfilled, VI, 13; respect for name of the —, VI, 16; a tradition of the Imám Ja'far-i-Šádíq, related by Shaykh Aḥmad Aḥsá'í, concerning the —, VIII, 2.

*Qibla*, the Spiritual —, VII, 19.

*Qirán* (*Qrán*, a Persian coin resembling a franc or peseta, but now worth less than sixpence) is to contain 28 *nukhuds* of silver, V, 19.

*Qur'án*, eloquence of the — is the proof of its Divine origin, II, 1; no difference between the — and the *Bayán*, II, 1; — consists of 114 *súras*, or 19 groups of 6, each group corresponding to one of the 19 letters in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ II, 2; — was revealed by the “Tree of Truth”, II, 2; — was revealed gradually during a period of 23 years, II, 3; — was first written down by ‘Alí b. Abí Tálíb on the shoulder-blades of sheep, II, 3; the only proof of the Divine origin of the — is the verses (*áyát*) themselves, II, 1; one of the *Bayáns* was also revealed in Arabic, so as to be a still more cogent proof than the — to the Muslims, II, 14; few men in these days act in accordance with the —, and obedience is no longer required to it but to the *Bayán*, II, 6; the fruit of the — is belief in this Manifestation. II, 7; both the — and the *Bayán* proceed from the same “Tree of Truth”, II, 12; the — is sad to-day because, though all read it, they fail to gather its fruit, which is belief in the *Bayán*, III, 3; the — is more excellent than the Gospel, III, 4; the — is sold cheaply in an unseemly way, III, 14; VIII, 7; — is badly printed or lithographed and sold for the mean price of one *grán*, or 28 *nukhúds* of silver, VIII, 7; for seven years no one believed in the —, IV, 2; IV, 12; except ‘Alí, IV, 18; VI, 13; had all professing Muslims acted consistently with the —, no unbelievers would have remained, V, 5; all [Muslim] books except the — to be destroyed, VI, 6; the whole of the — is summed up in one verse (IV, 10), *viz.* :

اللّٰهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ  
لَتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،  
Christians who do not accept the — have not really believed in Christ, II, 9.

-*Ra'd, Sûratu'r-* — (*Sûra* XIII, V. 2), allusion to the —, VI, 13.

Reckoning, the — (حساب) will take place in the seventh year of the Manifestation of M. Y. H., II, 14.

Red scent, would be used in place of water in God's house, were this practicable, IV, 16.

Renewal of all books, VII, 1. See also *Books*.

Repentance can only be made before God or M. Y. H., VII, 14.

Resurrection, Muḥammad and his Companions were the first to believe at the —, I, 1; the true meaning of the — not yet understood, and taken in a purely material sense by the Shī'a, II, 7; — is the period of any Manifestation, from the first appearance of the "Tree of Truth" until its decline, II, 7; VIII, 3; IX, 3; the — is the time when the perfection of anything is made manifest, II, 7; VII, 15:

الى غروب شجرة حقيقت قيامت قرآن است زیرا که شی تا بمقام کمال نرسد قیامت او نمیشود کمال دین اسلام الى اول ظهور منتهی شد و از اول ظهور تا حين غروب اثمار شجرة اسلام آنچه هست ظاهر میشود و قیامت بیان از ظهور من بظهور الله است زیرا که امروز بیان در مقام نطفه است و در اول ظهور من بظهور الله آخر کمال بیان ظاهر میشود،

— of one soul for all, II, 9; of the "Letters of the Living" in other souls, II, 11; all things have their —, even cups and saucers, II, 11; many souls will remain or the Bridge of *Şirât* until, or until after, the —, II, 12; God reckons all by one word in the Day of —, II, 14; the — has come already, VI, 10; all things, even hours and minutes, will appear as men in the —, VI, 14; successive —s will follow the Manifestation of M. Y. H., VIII, 3; prayer for salvation in the Day of the —, VIII, 3 (for text of this, see under *Prayers*); though



the Day of the — is called the "Most Great Day" (يوم اعظم), it is externally just like any other day, and it passes by while many are unaware of it; compare, on the non-material nature of the —, VII, 19.

Revelation: "verses" (آيات) are the appropriate sign of a Divine —, I, 1; (compare II, 1; III, 15; IV, 5); the proof of a new — is adapted to the needs of the age and the development of men's minds, and in each age that which men held in the highest esteem has been made the criterion, e.g. in the case of the *Qur'án* eloquence, in the case of the *Bayán* wisdom (عرفان), etc., II, 1; — is not to be subjected to the rules of criticism, being itself the criterion or standard whence these rules are derived, II, 1; — is the permanent or "silent" Proof, II, 2; if those who have accepted an earlier — refuse to accept a subsequent one, their belief becomes null and void, IV, 2; — is a creative force, IV, 8.

Rings are to be placed on the fingers of the dead, V, 12; — on which are inscribed the following words:

قُلْ اِنَّ اللّٰهَ حَقٌّ وَّ اَنْ مَا دُونَ اللّٰهِ خَلْقٌ وَ كُلٌّ لِّهٖ عَابِدُونَ

are to be worn by believers, VI, 10; all believers, compared to the Prophet or "Manifestation" of the time, are like — on the fingers, VII, 19; nineteen — inscribed with the Names of God are to be left by every believer to his heirs, VIII, 2; — are to be placed on the right hand of the dead, and are to be inscribed (VIII, 11) when the deceased is a man as follows:

وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا وَ كَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا،

and when the deceased is a woman as follows:

وَلِلّٰهِ مَلِكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا وَ كَانَ اللّٰهُ عَلَى كُلِّ شَيْءٍ قَدِيْرًا،

Rose, a — given by a Christian to a believer becomes pure, V, 7.

Rose-water to be used, when possible, for washing the dead, VIII, 11.

Şádiq, Imám Ja'far-i. —, I, 9; VIII, 2.

*Salám*, Salutation, form to be used, VI, 5. (Between men the — is **الله أكبر** and the answer **الله اعظم**; between women it is **الله ارحم** and the answer is **الله اجمل**.)

Salmán the Persian, allusion to —, V, 11; VI, 13.

Salvation, action in accordance with the precepts of the *Bayán* suffices to secure — in the Day of Resurrection, VI, 8; what — is, VI, 15; how good — is, VII, 2.

Sanctuary in the houses of the Letters of the Living, IV, 14; IV, 15. (For description of these houses, see V, 1 and V, 2).

Saucer, II, 2. See *Cup and —, Resurrection.*

Sciences, unprofitable — not to be studied, IV, 10; — avail nothing without knowledge of God, VI, 1; what are true —, VI, 13.

Sea, hardships of those who travel or work on the —, IV, 16; VI, 16.

Seed, Adam in the degree of —, III, 13; the *Bayán* is now in the degree of —, II, 7; — is pure, V, 15.

Talismans, the study of sciences bearing on the construction of — recommended, III, 16; — to enable the wearer to recognize M. Y. H. on his appearance, VI, 10; VII, 10. For this purpose are recommended rings of red cornelian bearing the inscription:

قل ان الله حق وان ما دون الله خلق وكل له عابدون،

Also the use of the name *Mustagháth* (مُستغاث). See

also, on the **هياكل** and **دوائر**, V, 10.



*Ta'ziyas*. Those who therein mourn the death of al-Husayn and the other martyrs of Islám do withal persecute the Báb, who is identical with al-Husayn, IV, 5. See also VI, 13, where the Musulmán's are accused of venerating the tombs of the Imáms, yet refusing to recognize their return.

Telescopes, allusion to —, VI, 13.

Tithe. Every one possessing money or property exceeding in value 100 *mithqáls* of gold must give 19 *mithqáls* to the "Letters of the Living" or to their descendants, VIII, 16.

Tobacco, its use forbidden, IX, 7.

Tomb, what is meant by the "Questioning of the —", II, 10; the — of the believer is a garden of Paradise, II, 9; concerning the truth of the —, II, 9.

Trade, the essential condition of any transaction is that both parties to it should be satisfied, V, 18; travelling for purposes of — is permitted, VI, 16; only such of the unbelievers as come for purposes of — are permitted to dwell in the lands of the believers, VII, 16; — in opium and intoxicating liquors, how regulated, IX, 8.

Tradition concerning the *Qá'im* (*q. v.*) that "he shall be bought and sold like Joseph", IV, 4; — of the Imám Ja'far-i-*Šádiq*, VIII, 2.

Travelling discouraged, VI, 16 (except for purposes of *Trade*, *q. v.*).

"Tree of Truth" (شجره حقیقت), the Prophet Muḥammad and the Báb so called, II, 2; — is the Revealer both of the *Qur'án* and of the *Bayán*, II, 12; the Word of the — has creative power, III, 2: the — has regard for the capacity of its hearers, VII, 10.

"Tree of Denial" dwells in the "Land of the Fire", II, 5. (Hájji Muḥammad Karím Khán is probably intended by this name, since he was the Báb's chief opponent, and



he dwelt in *Kirmán* (*q. v.*), which is entitled the "Land of Flames", *ارض یران*. See also under *Zagqum*.

Tribute, the King is entitled to a — of half a *qrán* (500 *dinárs*) on each *mithqál* of gold, and one *sháhi* on each *mithqál* of silver, V, 19.

*Ulamá* (Doctors of Theology) are answerable for men's errors, II, 1; because to them men look for guidance, IX, 3; — rebuked, IV, 10; — of *Bayán*, how they should occupy themselves, III, 16; — of *Bayán* will not be accounted superior to the common people in the day of M. Y. H., IV, 18.

Unbelievers are not to be killed, but are to be treated justly, IV, 5; but their property may be confiscated, V, 5; VIII, 15; how this confiscated property may be used, V, 6; — are not to be permitted to dwell in certain Persian provinces, VI, 4; VII, 16; — are like stones, while believers are like mirrors, VI, 4; conversion of — is an act of great merit, VII, 2; souls of — are seized upon by the devils, VIII, 11; marriage with — is unlawful, VIII, 15.

Uncleanness, legal — abolished, V, 14; VI, 17. (*Cf.* also V, 7, on the purity of gifts made by unbelievers to believers, and see also *s. v.* *Purity*).

Verse (*bayt*, بیت) is computed as 30 letters, VI, 1.

Verses (*áyát*, آیات, "signs") are the essential proof of a prophet's Divine mission, VI, 7; VI, 8; VI, 15; and God alone is able to produce them, VI, 8; VII, 13. See also *Revelation*.

*Wáhid* (= واحد =  $6 + 1 + 8 + 4 = 19$ ). See *One, Number of All Things, Letters of the Living*, etc.

- Water is essentially pure, alike in small and in large quantities, VI, 2.
- Weak, the — are to be treated with consideration, VI, 16.
- Wife, cohabitation with — prescribed as a punishment, VI, 11; VI, 16. See also *Divorce*, *Dowry*, *Marriage*.
- Wine forbidden, IV, 8.
- Women are not to perform pilgrimages, IV, 18; — are to go to the mosques to perform their devotions at night, IV, 19; — are called "Possessors of the Circles" (ذوات الدوائر), VII, 18; VIII, 6; — are to write the word *Bism* (بسم) on their breasts with henna, VIII, 6; — may be spoken to, VIII, 10.
- Works will not save without Faith, VIII, 3.
- Worlds, the — had their beginning first in Will (ارادة) and then in Volition (مشيئة), II, 16; other — existed before this, III, 13; IV, 14; the — of Souls (انفس) and Horizons (افاق) correspond, II, 16.
- Worship, the most acceptable is to make others happy, V, 19.
- Writing, the New — (خط بدیع), III, 17; 19 different kinds of —, beginning with the *Khatt-i-Abhá* and ending with the *Khatt-i-A'lá*, VII, 1; of *shikasta* — only the best and most legible is to be used, *Ibid.*, and VI, 13.
- "Yea". See *Balá*.
- Year, how arranged, V, 3. See also *Months*.
- Yúsf. See *Joseph*.
- Zaqqum*, Tree of —, its leaf prohibited, IX, 7. This appears to refer to the Báb's great antagonist Hájji Muḥammad Karím Khán of Kirmán (see "*Tree of Denial*"), the head of the modern Shaykhís, who wrote at least two books, entitled *اذهاق الباطل* and *تیر شهاب* in refutation of the



Báb and his doctrines. It is said that when one of these books was brought to the Báb, he requested some one who was present to read a portion from the beginning, in which the author, after mentioning his name, Karím ibn Ibráhím, described himself as *athím* (اَئِمْ), a word which means "sinner", but in a much worse sense than *mujrim* (مُجْرِم), and other words commonly used in self-depreciation. On hearing this the Báb said, "That is enough; read no further; he has answered himself", and wrote on the book *حَمَّ الدُّخَانِ*, and sent it back to the author. The allusion is to the *Súra* of the *Qur'án* entitled "Smoke", in which occur the following passages:

إِنَّ شَجَرَةَ الزُّقُومِ ، طَعَامُ الْآثِمِ \* ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ،

"Verily the Tree of *Zagqum* is the food of the sinful one (*al-athím*) . . . Taste [thereof]: verily thou art the mighty, the noble" (*Karím*). Besides these curious coincidences, the Bábis find another allusion to Karím Khán in the letters *حَم* (of which the numerical value is 48) prefixed to the *Súra*, for they say that it was in the year 1248 that he first advanced his claim to be the *Rukn-i-Rábi'* or "Fourth support"; but this appears to me doubtful, since whatever claim he advanced must, I think, have been subsequent to the death of Hájji Sayyid Kázim of Rasht, amongst whose disciples both he and the Báb were reckoned.

*Zikr* (ذِكْر), or ejaculatory prayer, is not pleasing to God in excess, IX, 4.

Zoroastrianism, traces of its influence in the Báb's doctrines and institutions. (1) In the method of washing, VI, 2. (2) In the salutation of the sun, VII, 17. (3) In the restoration of the old solar year with the *Nawrúz* (New Year's Day) or Vernal Equinox as its beginning, and the 5 intercalary days (corresponding to the Zoroastrian



*gâtás*) to make up the "Number of All Things" ( $19 \times 19 = 361$ ) to 366 or 365, as may be required to complete the solar year. See under *Months*. (4) The command to bury the dead in stone coffins (V, 12) may also have been prompted by a desire to prevent the defilement of the earth, for the essential purity of the elements (especially Water) is insisted upon in the *Bayán*. See *Purity*.

*Zuhûrs* ("Manifestations" or Dispensations) are Manifestations of the "Primal Volition" (مَشِيتِ اَوَّلِيَّة), III, 9; IV, 2; or of the "Point" (*Nuqṭa*), III, 13; the later — contain by inclusion all the preceding —, III, 13; whoever believes in one — believes in all preceding ones, III, 15; — have neither beginning nor end, III, 15; IV, 12; VII, 13; other — shall succeed that of M. Y. H., IX, 9; the successive — in their increasing perfection compared to a boy in successive stages of growth, III, 13; III, 15; V, 4; VIII, 2; all actions are to be performed for and in the name of the Manifestation of the Age, for such only are truly done "for God" (لِلّٰهِ), IV, 2; VII, 2; a new Manifestation takes place whenever men are ready for it, II, 9; VI, 13; but only God knows when it will be, VII, 10; III, 15; all — are identical, VII, 10; VIII, 2; II, 12; IV, 12; all — are created for the last one, IV, 2; which, however, needs all the previous ones, V, 4; those who truly believe in one — believe in all succeeding ones, II, 9; many who are highest in one — shall be lowest in the next, II, 16; III, 15; the writings of each — are a gift to the next, II, 19; successive — are like the same sun arising day after day, IV, 12; VII, 15; VIII, 1; 1270 years have elapsed between the last — and this (see *Nuqṭa-i-Bayán*); the Manifestation is Paradise to believers, II, 1; the proof of each — is what most appeals to the age in which it takes place,

*Exordium*, and II, 1; the proof given in this Manifestation is the same that was given in the last (*viz.* "verses", *áyát*), in the *Qur'an*, and is appealed to by Muslims, II, 14; — are intended by "the Bridge of *Şirát*", II, 12; knowledge of the Manifestation is knowledge of God, and refuge with the Manifestation is refuge with God, II, 4; in each Manifestation God judges all by one word, II, 14; the Person of the Manifestation in a "Speaking Proof" so long as he endures, II, 3.

*END OF CONCORDANCE OF THE PERSIAN BAYÁN.*

It is to be observed that, as Gobineau has correctly pointed out, all the later writings of the Báb are included in the term *Bayán* (III, 17), though it is specially applied to those written in the *Qur'anic* style (*i.e.* "verses", *áyát*). Gobineau reckons three *Bayáns*, two in Arabic, of which one is much longer than the other, and one in Persian. It is to the latter that this Index applies. I read it through and made an abstract of the contents, in which I endeavoured to note every point of interest or importance, and from this abstract I constructed the Index or Concordance printed above. As the Persian *Bayán* has never been printed, reference could only be made to the Sections into which it is divided. It was evidently planned to consist of 19 *Wáhids*, or "Unities", each containing 19 *Bábs*, or chapters, but only half was written, and it ends with *Wáhid* IX, chapter 10, thus containing in all  $8 \times 19 + 10 = 162$  sections. It appears to have been purposely left unfinished, so that the remainder might be added by "Him whom God shall manifest". Part, but not the whole, of this Supplement was written by *Şubh-i-Azal*,